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of the Pacific

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SAINT LUKE AND OUR LADY

By Roger van der Weyden

The Holy Cross Magazine

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Pre-Theological Education

BY LOUIS A. HASELMAYER

AMERICAN collegiate education has developed an extreme diversity in fields of study. Not only universities, but even the smaller colleges have fallen into this tendency. Visitors attending commencement exercises are somewhat bewildered by the multiplicity of degrees which are being conferred, even within the rank of the Bachelor's degree. Many small colleges with no pretensions to university status in faculty, library, or laboratory equipment grant the Bachelor of Arts, Bachelor of Science, Bachelor of Science in Education, Bachelor of Science in Music Education, Bachelor of Music, Bachelor of Fine Arts, and Bachelor of Business Administration. A first glance at this list would suggest that it merely emphasizes a field of special interest. But a closer examination of the curriculum which leads to these degrees indicates that the course of study has lost all organic contact with the traditional arts and science studies. Many of these courses of study require no knowledge of a foreign language, a maximum of only one science and possibly none, and a fragmentary acquaintance with literature, history, phil-

osophy, or social studies. They are degrees which require a course of study which is technical and vocational in content. They prepare individuals for a special field of work at the expense of a general education in the traditional field of the liberal arts and sciences.

Such courses of study have created a great danger in the preparation for the more ancient professions. If individuals who have followed these courses finally decide that they wish to study medicine, law, or engineering, they are refused entrance to the better graduate or professional schools on the basis of inadequate acquaintance with the basic elements of a traditional education. These professions, through national associations, have been able to set up standard requirements. By means of a system of accreditation, they have been able to demand adherence to these standards. But the same process is not true for theological schools, and many suffer because of this fact. The need for priests, the fact that a "vocation to the priesthood" is more than just technical proficiency, and lack of any requirement making a degree the prerequisite

to ordination, make the enforcement of any standards well-nigh impossible by any of our seminaries. Yet the curriculum of every Episcopal theological seminary is determined by Canon 29 of the *Constitution and Canons* of General Convention. Any seminary which departed radically from these stipulations would find a decrease in enrollments. The Church requires what a priest should know before ordination, but the Church provides no legislation whereby seminaries can enforce preparation for this theological learning.

Faith—an act which is the negation of all activity, a moment of passivity in which the strength for action comes, because in it God acts.

—C. H. Dodd

Vocations to the priesthood are recognized by individuals at different periods of their lives. Some find them early in life as they begin a college career. Others find them during college years. Still others are drawn to the priesthood when college is over, or well past the age of college attendance. It is difficult to handle this aggregate of vocations on any standardized pattern. Yet some pattern must be created, for the greatest number of men entering the priesthood are those who follow a normal educational pattern. For those who have any kind of aspiration to the priesthood at the time of entering college or early in the college career, there should be some definite planning. The only adequate preparation for theological training is the B. A. course with its traditional accompaniments of foreign languages, sciences, and liberal arts; or a sound B. S. course with a thorough grasp of the basic fields of science.

The areas of study in theological seminary are controlled by the *Canons* of the Church legislating for canonical examinations. These areas of study simply assume that certain fields of secular learning have been covered before the student arrives at seminary. The study of the Old and New Testaments assumes some experience in a foreign language with a first-hand experience of the problems of translation and commu-

nication, as well as some understanding of the basic principles of literary analysis and criticism. A student who has never thumbed a lexicon or pounded out a translation from another language is psychologically incapable of comprehending Biblical exegesis. When one recalls that whole sections of Christianity are divided over the interpretation of such a New Testament word as *episcopos*, the problem is seen to be one of more than academic pedantry. A student who has not gone through the training in literary analysis and interpretation is utterly lost in relating Holy Scripture to theology or even to the lives of his people.

The study of Church History assumes a fairly comprehensive grasp of the development of ancient, European, and American history. The appeal to history is one of the basic elements of Anglicanism. Our claim to be part of the one, holy, catholic, and apostolic Church is an historic claim which finds its proof in the facts of history. A priest of the Episcopal Church in his preaching, instruction, and care of souls must be a trained historian in a much more intense way than is required of any minister of a denominational body. The great tradition of historical research which has marked Anglicanism since the days of the Venerable Bede is not so much the expression of intellectual interests as it is the result of practical needs.

The study of dogmatic theology assumes some knowledge of philosophy—its general historical development, its thought-forms, its methodology, and its content. Christian theology is inexplicable without a knowledge of logic, of the concepts of Plato and Aristotle, of the development of neo-Platonism, and the principles of scholasticism. An understanding of modern ideas requires as well a knowledge of modern philosophic ideas. The ability to deal with philosophic ideas creates that state of mind which is capable of dealing with theological truths.

The study of moral theology assumes some knowledge of ethics and ethical problems. The study of apologetics assumes some knowledge of science, economics and government—the framework of the modern

world. In a world dominated by scientific, technological, and industrial civilization, the presentation of Christianity must be made by those who are able to evaluate the meaning of science, technology, and industry. In dealing with these problems, the clergy usually reveal in glaring clarity an element of naive amateurishness which gains neither prestige nor respect for the church.

Pastoral theology and homiletics assume an ability to express one's thoughts in adequate written English, with a firm grasp of spelling, syntax, and grammatical usage. Not merely sermon-writing but modern parish administration requires the ability to express oneself in print. Parish letters, parish leaflets, parish magazines are the ordinary medium of approach these days, and the priest cannot afford to bungle such important channels of communication.

These fields of study are the professional learning of the priests. They tacitly assume that other fields of learning have been mastered previously. Yet deans of theological seminaries find that their biggest yearly headache is the study of college transcripts of applicants who are obviously not prepared for the fields of study required by the canons of the Church for priests of the Church.

The American Association of Theological Schools prepared in 1940 a suggested college curriculum for pre-seminarians. This statement is of great importance for the Association includes in its membership theological schools of many Christian bodies. It is, in fact, the only accredited agency which exists for theological education in the United States. It suggests that at least three-quarters of the college work of a pre-seminarist should cover the eight fields of English, Philosophy, Bible, History, Psychology, Foreign Languages, Natural Sciences, and Social Studies. Within these areas, it places the greatest stress upon English, Foreign Languages, History, and Philosophy. Detailed suggestions as to specific courses and the total of semester hours are made. Some, like the present writer, would regard one or two items as meagre and would like to see a



BUST OF THE YOUNG CHRIST
By Giovanni della Robbia

(Courtesy of the National Gallery of art, Washington, D. C.)
(Kress Collection)

greater emphasis upon science and economics. But basically the requirements cover the essential fields. Referring to the common educational practice of college students in their junior and senior years of selecting a field of special concentration or a "major," it concludes that "A major in English, philosophy, or history is regarded as the most desirable." Here is a clear-cut, definite, specific statement regarding pre-theological education which bears the stamp of approval of the only association of theological seminaries in the United States to cut across denominational lines.

The National Council of our Church has published *Theological Studies and Examinations: A Syllabus* which covers the whole field of theological study and requirements, as well as publishing the AATS suggestions. It carries no official weight. Yet it expresses the opinion of the Joint Commission on Theological Education of General Convention and represents the mind of the Church on this matter. But not much of this information percolates down to the college level. The average college student who is thinking about the priesthood has

never seen, and probably never heard about, this *Syllabus*. He usually does not encounter it until his final year in seminary when he is preparing for his diocesan canonical examinations. The average parish priest does not own a copy. As a result, young men preparing for the priesthood are given almost no guidance in academic preparation. Some priests show a special concern with these problems and give good advice to their college students. Some college chaplains realize a sense of responsibility in these matters and perform a useful service. Some bishops have an interest in these matters and counsel their postulants who are in college. But the problem is handled in a haphazard way. If the student happens to encounter the proper individual at the proper time, valuable suggestions are made. But it is all a matter of chance. Some bishops have fallen into the practice of not accepting as postulants any college student until he has reached the middle of his senior year. By that time it is difficult to offer any very practical help for pre-theological education. Experience would lead the writer to venture the impolite conclusion that many bishops do not even have on file a record of the courses being taken or the grades obtained by their postulants who are in college.

Nature is but a draft scheme of salvation with the key on another sheet, where the eternal act of redemption is found to carry and crown the long process of creation.

—P. T. Forsyth

All of this vagueness would suggest that there should be some agency provided for supervising all of this work. Such agencies exist canonically in the Church in the diocesan Boards of Examining Chaplains. It is apparently the duty of the Board to survey the college preparation of postulants before they are recommended by the bishop to seminary, and apparently this could cover the supervision of the work of postulants while in college. In certain dioceses of the Church this is done, but it is apparently not a common practice. It is a sizeable task, especially in a diocese with a

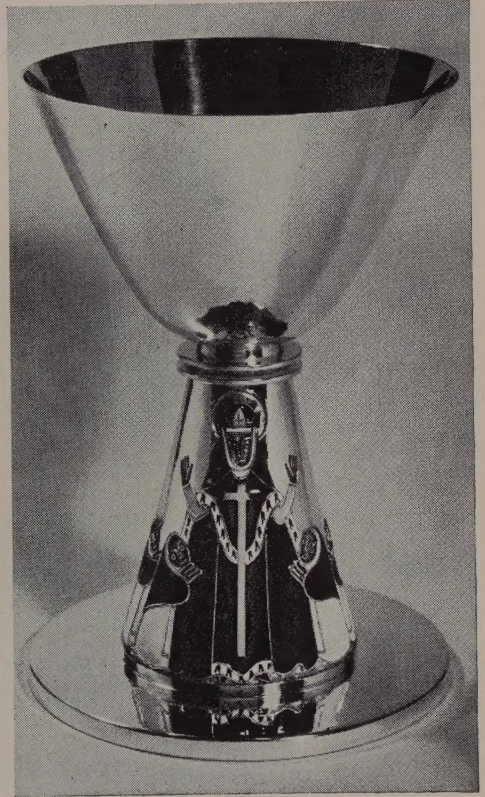
great many postulants. Furthermore takes a priest who has up-to-date experience in academic matters and possesses a small library of college catalogues to guide and direct students. Frequently a student will be enrolled in some specialized college course like engineering or education, and decide half way through that he wishes to study for the priesthood. An arbitrary announcement from a Board of Examining Chaplains to shift to a B.A. course may involve one, two, or three extra years in college. A knowledge of the complexities of college curricula must be part of the technical equipment of the adviser. Yet in spite of the very great initial difficulties, it would seem that here is a field of very great creative responsibility which should be assumed by the Boards of Examining Chaplains. Postulants upon acceptance, and aspirants who are thinking of the priesthood, should present their college record to the Board of Examining Chaplains for study, and then suggestions should be made to them. A careful record should be kept of courses, grades, and any academic difficulties for regular review by the Board. When there are special problems of curriculum changes or study difficulties, the Board should be in touch with college authorities and have some set of opinion from the college officials regarding the intellectual promise and problems of the postulant.

There is one other area in which the Board of Examining Chaplains can perform a useful task which will lighten their labor. The average college dean, registrar or advisor knows nothing about theological education or the requirements of the curriculum of an Episcopal theological seminary. There are hundreds of college catalogues which publish the academic requirements of almost every professional field except the sacred ministry. This does not result from any desire on the part of college administrations to minimize the sacred ministry, but simply because of ignorance. Deans of colleges receive at regular intervals communications from medical, dental, legal, engineering, and graduate schools containing statements on academic require-

ents. They daily deal with the problems of admission of graduates to these schools. Therefore they make certain that the preparation of students to meet these requirements be part of the routine administrative work of the college. There is no college administration which refuses to take seriously the demands of professional schools. Yet the average college dean, registrar, or advisor does not have on his desk any kind of document which even suggests what these requirements are. They know in a vague sort of way what would be appropriate, but they need to have the requirements brought to their attention. Here the Board of Examining Chaplains can act in a gradual process of educating the secular colleges in these problems. During the past year, the writer has found out in first-hand experience as dean of a church-operated college the complexities of arranging courses of students for a sizeable number of postulants. Some of these were transfer students from other colleges; some were students who decided upon the priesthood after several years in college with resultant changes in academic programs. At the same time, he was engaged in some of the problems which faced him as a member of the Board of Examining Chaplains. If the problem of guidance for a dean who was also a priest and an Examining Chaplain was great, one can hardly visualize the problem as it must face deans who are not even communicants of the Episcopal Church.

The Canons of the Church assume that the clergy of the Episcopal Church will be a well-educated and properly trained group of priests. The modern world makes intellectual demands upon the clergy of a special character. The National Council of the Church is emphasizing a program of education and teaching from cradle to grave. The communicants of the Church, when all is said and done, want a group of clergy *who know*. But there is always a spirit of anti-intellectualism in the Church which rises up at such times to suggest that dedication and good intentions are all that are necessary for the priesthood. This spirit is present, but it is not a very Anglican element in Anglicanism. If we would remain true to our tra-

dition of an educated clergy who can present to the world a Catholicism which is reasonable and intelligent, then we must make certain that our Church is doing all that it can to keep this clerical education operative and vital.



THE SAINT HELENA CHALICE

The Saint Helena Chalice was designed and executed for the Convent of Saint Helena, Helmetta, New Jersey, by Mrs. Ilse von Drage Otto. Mrs. Otto was born in Germany, and earned the title of master goldsmith and enamelist after five years' apprenticeship in Munich. She came to this country in 1930. Her work has been exhibited in Munich and Berlin, the Metropolitan Museum in New York, the Brooklyn Museum, the San Francisco Exposition of 1939, and recently at the Museum of the Art Institute of Chicago. The Chalice is in daily use at the Convent.

Building Our Monastery, 1900-1904

BY A. APPLETON PACKARD, O.H.C.

THE opening year of the twentieth century saw the beginning of active work in erecting the present monastery of the Order of the Holy Cross at West Park, New York. A previous article told how we happened to come to this particular location from our former monastic home at Westminster amid the hills of western Maryland. From the purchase of the new property in the closing months of 1899 there ensued a period of nearly four and a half years before the formal dedication of the "Holy Cross" so well known to thousands of Church-people. To tell of the process of its erection is the purpose of this article, again basing the account on the minutes of Chapter, or formal legislative meetings of the small community, plus the day-by-day "Log" of varied activities kept during that time.

With the Hudson River shore site purchased, frequent visits were made from Westminster by the Order's members. Sometimes, of course, special trips would be taken. At others the opportunity might be grasped when anywhere in the vicinity. Yet 1900 was a transition year, the "castles in the air" had to be held down to arousing interest, seeking funds, and above all besieging Heaven for guidance in everything planned for future permanency. Hence, externally at least, little is revealed for these first months which could actually be recorded as accomplished. The whole proposition was a tremendous undertaking for an Order with *three* professed Fathers! Sunday, February fourth, brought the Father Superior, James O. S. Huntington, to Holy Cross Church, Kingston, N. Y., where through its Rector Fr. C. M. Hall and his father-in-law Judge A. B. Parker, the contacts leading to West Park had been effected. In the spring, Saturday, May nineteenth, Fr. Sargent went up from New York to Kingston, where he spoke the next day at Holy Cross Church.

The twenty-eighth Chapter met on Monday, September tenth, when it was carried: "That it is the sense of this Chapter that our

residence should not be changed before May 1901." Since the building was not dedicated for three years after this date, one wonders what was referred to, because clearly to build and settle would take several years. Perhaps a temporary residence near the monastery while it was being built had been contemplated. Incidentally, I learned recently from a first-hand source that "St. Bernard" where these sessions foregathered was not, as I supposed, a chapel in the Westminster house but the library, named for this saint. The Fathers used to sit at the round table now in the corner of the present library at West Park. And adjoining St. Bernard the refectory was (significantly enough due to our Liberian enterprise) under the dedication of the Martyrs of Uganda, Africa. A week later Fr. Sturges Allen and Fr. William F. Mayo—then a Novice—left for West Park Wednesday the nineteenth Fr. Allen celebrated the first Mass on the property. Where this meant one can only guess. There was a small farmhouse down the hill northeast of the later buildings, and a couple across the highway (9 W) on our extensive tract sloping to the West Shore Railroad. Undoubtedly the Eucharistic Sacrifice was pleaded in one of them.

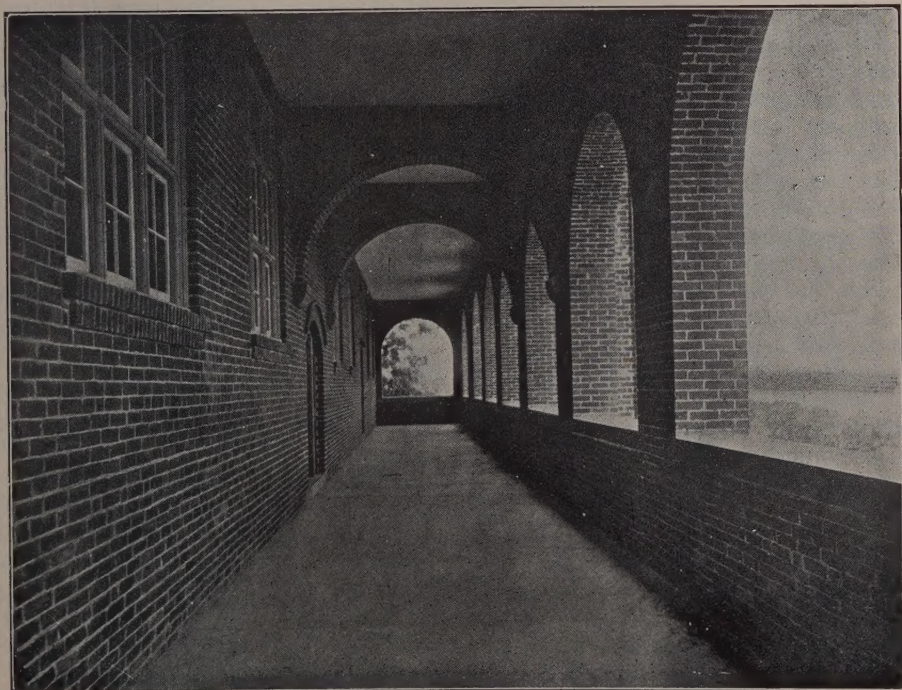
That fall, October twenty-second, Fr. Superior visited Holy Cross, Kingston (a few miles north of West Park), and definitely went over the new location the next day. He preached a Mission in the parish referred to, November 24-December 16. During it, on Monday, December third, Fr. Allen travelled to New York from Maryland, and came to West Park to meet the architect and probably also his Superior. This reference to an architect is a bit mysterious, for he was either a man being considered tentatively, or else the one subsequently chosen who might wish to make a preliminary investigation before accepting the job!

Opinions could differ as to what was the first year of the twentieth century, though when the "Log" was written, 1901 evi-

lently seemed the choice. January twenty-fourth Fr. Hall of Kingston called that morning at Westminster. Then nothing happened worth noting until Monday, June third, when Fr. Allen left once more for West Park. A week afterwards Fr. Superior, going up from New York, spent the day at West Park. Fr. Allen had stayed there, and after a joint conference went back on Tuesday the eleventh. At its thirtieth meeting held Tuesday, July 23, Chapter carried a motion that: "The plans with regard to the erection of the Monastery, the soliciting of funds, the choice of Architect and Contractor or contractors and all other necessary matters be entrusted to a Committee which shall consist of the Father Superior and one other professed member of the Order, and that the preference of the Chapter is for the choice of Mr. Henry Vaughan as the Architect." Subsequently, Saturday, August 10, the Superior announced at the thirty-first Chapter that "he had appointed the Rev. Father Allen on the Building Committee constituted at the previous meeting." Mr.

Vaughan of Boston, whose suggested choice was ratified by Fr. Huntington, was well known to them all, since he had designed Holy Cross Church on the lower East Side of New York which was the Order's spiritual home until 1892. He was the leading Gothic Church architect of his day. Probably his most famous design is the National Cathedral of Saints Peter and Paul, Washington, D. C., where he lies buried. It is of some significance that both buildings at West Park were designed by the foremost ecclesiastical architects of their respective days: Mr. Vaughan, and Dr. Ralph Adams Cram the designer of the Press-Novitiate-Chapel wing of 1919-1921.

Visits to West Park increased. Saturday, August 24, St. Bartholomew's Day, the Fr. Superior ministered at St. Faith's House, Tarrytown, N. Y., for unmarried mothers and their babies, a place very close to his heart for decades. Thence he went briefly to West Park before going on to Springfield, Mass. A little over a month later, September 10, he travelled from New York to West



HOLY CROSS—THE GREAT CLOISTER

Park to Tarrytown. Saturday, October 12, Mr. Vaughan arrived at Westminster in the morning and left the next day towards evening—a chance for good long talks. 1901 closed with the Superior travelling from Saratoga to West Park on Saturday, December 14, and preaching in Kingston on Sunday.

You cannot possibly have any ill-temper, or show any unkind behaviour to a man for whose welfare you are so much concerned, as to be his advocate with God in private. For you cannot possibly despise and ridicule that man whom your private prayers recommend to the love and favour of God.

—*William Law*

1902 saw rapid progress of the entire scheme. Monday, February 10, Fr. Huntington stopped in Kingston from Hoosick, N. Y. Shrove Tuesday, the day after, he said Mass at the Mission Church of the Holy Cross and visited West Park. By this time a resident layman with the title of "Manager" to see to the building and other business affairs "on the spot" now lived there. He was Gilbert Winter, who, until failing health compelled his retirement to California several years after, proved an invaluable helper in the many details involved in building and settling anew. On Saturday, April 5, he visited Westminster for two days. The next Friday Fr. Allen journeyed to Chelsea, a Boston suburb, to see Mr. Vaughan about the plans. Then on Wednesday, April 16, in the week of the Second Sunday after Easter ground was broken at West Park. Fr. Allen turned the first sod, though he was decidedly unwell with "walking typhoid." He remained absent from Westminster for some weeks in hospital at Tarrytown, and his recuperation was slow. Friday, May 19, the Fr. Superior and Fr. Sill (of Kent, who with Fr. Hughson had been professed for life a week previously), met Mr. Winter at Tarrytown for consultation. Then they proceeded to Boston, and in Mr. Vaughan's office discussed monastic building plans and chose the brick to be used. Wednesday, September 14th the same Fathers went to West Park. They got off the train on the east side

of the river at Hyde Park and rowed over to West Park which lies exactly opposite. In those early years a lot of rowing was done. Fr. Sill noted in the "Log" that the work in progress was very encouraging. Excavation was nearly finished, and he met and spoke to the workmen.

On the completion of a visit to his family home in Melrose, Massachusetts, Fr. Superior went to Esopus June 3, probably staying at Judge Parker's. The next day Fr. Superior again returned and met Fr. Sargent at West Park during the course of the day. The Superior remained another day. June was the Second Sunday after Trinity, and for community recreation the plans for elevations were discussed and considered fully satisfactory. A red-letter event came along soon, for on Tuesday, June 17, a double ceremony took place. The Fr. Superior went from Westminster to West Park, and after saying Mass at Holy Cross, Kingston, Fr. Allen joined him. The "Gate House" and its Oratory, the red and yellow hip-roofed house near the highway just south of the Church of the Ascension, were dedicated and blessed, under the title of "St. Raphael's." The Superior said Mass and performed the rite. About 12:30 p. m. he laid the cornerstone of what was grandiloquently described as "Holy Cross Minster." It is recorded that the day was both bright and beautiful, lunch being served at the Gate House. Here are the names of those present, in addition to the Fathers: Frs. George Herbert Denison and J. H. Geare, Robert Gilbert, Superior of the Order of Brothers of Nazareth (a tiny lay community), Mr. Skeate, Mr. Kelley, Mrs. Conrad, Miss Ellis, Miss Galtain, Mrs. Alton B. Parker, Miss Schoolmaker, and Mr. and Mrs. Winter. One supposes there were others whose names escaped the scribe, in this case, Fr. Sill.

Plans for the "Minster" were discussed recreation once more Sunday, June 22. A couple of days later Fr. Paine, Rector of Mt. Calvary, Baltimore, and very close to the Order, studied them on a visit to Westminster. Warm weather did not deter the interest of an informal conference in the Common Room on Wednesday, July 16, regard to progress at West Park. It was



THE ORIGINAL CHAPEL
The Altar is in the Present Chapel

agreed to push the work on the ground floor. Towards the end of July, Sunday the twentieth, another discussion took place in the afternoon. The use of such an unusual word as "minster" shows the uncertainty regarding what the new establishment was to be called. Several Chapters were concerned with it, beginning with the thirty-fourth on Saturday, July 26, when this motion was tabled: "That the house which we hope to occupy at West Park be designated 'The Monastery of the Holy Cross.'" On the last day of this year 1902, a Wednesday, the thirty-eighth meeting again tabled a substitute resolution: "That the Monastery being erected by the Order of the Holy Cross at West Park be known as Holy Cross House." By April 6, 1904, at the forty-ninth Chapter, this resolution was taken upon and then laid once more upon the table! Final action resulted at the first Chapter (the fiftieth in chronological order) held at West Park, Friday, September 15, 1904. This resolution about the name of the foundation was amended to read: "The estate of the Order of the Holy Cross at West Park

[is] to be known as Holy Cross." That stands to this day.

Work continued to move satisfactorily during the summer of 1902. Frs. Superior and Sill met the architect at West Park on July 30. They stayed at what was known as the Henderson house, and Fr. Huntington with usual evangelistic zeal took advantage of the opportunity to preach to a congregation of tenants and neighbors the following day. "Tenants" shows that there were several occupied residences on the sizeable property—23 acres between highroad and river, and nearly as much to the west between highway and railroad. August 28 is the feast of St. Augustine of Hippo, and the Chapter chose him at this time as major patron of the Order. A "triduum" or three days of special devotions was kept in his honor, and on the thirtieth at recreation Fr. Allen read encouraging letters from Mr. Winter. He was able to tell them that the cloister arches on the main floor were nearly finished. At an appropriate date in the fall, September 16, Tuesday in the Octave of the Exaltation of the Holy Cross, Fr. Sill spent some hours

at the rapidly rising monastery. He reported that the whole ground floor was nearly completed and the cloister arches finished that very day. He had arrived in Boston the next day, and conferred that morning with the architect's office. Fr. Hughson's first recorded visit came at the conclusion of a five-day retreat for 40 priests which he conducted at Holy Cross, Kingston. After singing High Mass, he and a number of the visiting clergy inspected things on Friday, October 3. On the seventh Fr. Superior went again to West Park. As Fr. Allen had noted some unexpected gifts of \$3,000 which enabled us to purchase the property in 1899, so now Fr. Sill records on St. Theresa's Day, Wednesday, October 15, that a large gift of \$1,000 was received towards the new building. "Fr. Allen, not knowing of this, had offered intention at Mass for a special appeal to be made to a few to help. Four have pledged \$1,000 each (including above) on condition of five giving this sum, and the roof to be put on this Autumn."

Pray not for crutches, but for wings.

—*Phillips Brooks*

After supper the following Sunday an informal conference took place "in St. Bernard" regarding this Building Fund. At the end of October the Superior made a flying visit from Westminster to West Park. Fr. Sill journeyed to the monastery on December 2 for a day, and found the roof nearly finished. Fr. Huntington came again on the thirteenth and officiated in Holy Cross, Kingston. Some idea of the size of the mailing list to which financial appeals were sent is to be gained by a reference on Monday, December 22, which tells how, on that day and the preceding Saturday a Christmas greeting, in the form of a folder with a picture of the Nativity in the middle and verses on the sides, was mailed to all the Order's friends. Over two thousand were sent out.

Finances occupied a large share of the material concern of the community as 1903 opened. Estimates by Mr. Winter placed the amount necessary to make the new house habitable at fifteen thousand dollars. General discussion of the work occurred at recreation

on Monday, January 5, the Eve of the Epiphany. A couple of days later the Fr. Superior at recreation read his proposed introduction to an appeal to be sent out for the remaining money needed. To reinforce this by "visual aids" photographs showing the current condition of the building and view of the river north and south were shown to the brethren. On his way back from preaching two Missions in Wisconsin, the Fr. Superior offered Mass at the Gate House, and went over the building with close friends of the Order Mr. and Mrs. A. G. Paine, Jr. Fr. Allen noted on April 16 that this was the first anniversary of breaking ground. May seventh the Superior went from Tarrytown to West Park to Esopus, said Mass at St. Raphael's the next morning, and was joined by Fr. Sargent who had come up from St. Faith's, Tarrytown, and celebrated the following day. The Superior repeated this on May 27-28, showing his constant interest in every detail. At this time the Rev. R. H. Paine of Baltimore and Canon C. W. Douglas visited and had Masses. Miss Shackelford, head of St. Faith's School for Girls at Saratoga, was also present.

June 17, 1903, is marked out by Fr. Sill for special mention, as a year before the foundation stone was laid. After a year's steady work the exterior was practically complete, with the exception of the slate roof "which will be finished shortly." Too, the estimates from the contractors were all in, covering the work necessary to make the House habitable. A lighter note is struck next day in the remark that a bull-terrier had been accepted for West Park! Fr. Sargent arrived in Esopus at the end of the month and stayed for a week as Judge Parker's guest. Fr. Sill justly notes: "The latter was the one to advise our going to West Park and was instrumental in getting us the property for our permanent home." Fr. Allen went from Brooklyn to West Park on the first of July. He remained for another day, and Fr. Sargent celebrated Holy Communion at St. Raphael's Oratory for several days. On the second he was served by a boy who soon became an Oblate of the Order. For a number of years the custom was maintained, in accordance with ancient monastic tradition, of parents offer-



PRESENT LIBRARY—FORMERLY THE CHAPEL
(Center) Old Dining-Room Table From Westminster

ing a baby or child to God as prospective Religious. While over thirty youngsters were so offered in connection with our Order, none joined it, and the arrangement ceased. That summer he worked for the ladies of St. Faith's School, Saratoga, who were staying at the farm house on Holy Cross grounds. Erwin died and was buried in the Parish cemetery at West Park.

Down at Westminster on July 6 during recreation the Superior considered possible dates for the opening of the House. Two weeks later he and Fr. Sill met at West Park, both celebrated, and they stayed three days. On another visit August 21-22 Fr. Huntington admitted Erwin Arthur Gordon as an Oblate, in St. Raphael's. September fourteenth, falling upon a Monday in 1903, was kept as our titular feast, being the Exaltation of the Holy Cross. Fr. Sill was a reasonable prophet when he wrote: "This is probably the last Holy Cross Day we shall spend together at Holy Cross House, Westminster." Activities continued at and near West Park. September 21 the Superior held a three-days' retreat for the clerical "Catholic Club" in Holy Cross Church, Kingston,

thirty being present. Mr. Vaughan spent the twenty-third at West Park. Then Fr. Superior closed his retreat and took half the retreatants down with him for a brief inspection. Meanwhile Chapter at its 43rd meeting on September 15 resolved: "That the motto of the Order be: *Crux est Mundi Medicina*.—The Cross is the Medicine of the World." This appears on our stationery, and was carved over the main entrance door of the Monastery.

By October sixth when Fr. Hughson inspected it with Mr. Winter, work had progressed so nicely that the plastering was just being finished. Father stayed three days. A gift of \$500 came for the Building Fund a month later. On November 10 Mr. Winter reported to Westminster that all the windows would be in place in the new House within a few days. Fr. Superior kept Thanksgiving—November 26 that year—by travelling to West Park from Syracuse where he visited his family (his father being Bishop of Central New York). This year 1903 ended on an unusually happy note, for at the Midnight Mass the Fr. Superior announced that that very evening and the two

previous days "he had received three gifts, from sources unsolicited and unexpected, the total amounting to seven thousand dollars." "Everyone," the "Log" keeper adds, "has been very kind in remembering the Order at this time. The mails coming to the House today were very large." During the ensuing feast days, especially the Sunday following the Nativity, discussions occurred in Common Room regarding the new building and its finishing touches. And at recreation on December 29, the details of the Chapel were talked over.

Official business occupied part of this Tuesday the twenty-ninth, for Miss Shackelford of St. Faith's School, Saratoga, N. Y., wanted part of the property on the west side of the present 9W highway for a sort of summer school. With the erection of a large house (still standing) called "The Cottage" she would possess a pleasant place for holidays and vacations for staff and students. On its part the Order was willing to give up what even then may well have appeared as an unwieldy amount of land. The forty-sixth Chapter met this day and determined that: "The Superior and Bursar be appointed a Committee to arrange for possible negotiations for the transference of the property specified in a letter from Mr. Winter submitted to Chapter and that a Report be made at the next meeting of Chapter." Wednesday, February 3, 1904, "the Committee on transference of land at West Park reported and the Report was accepted." Re-

solved: "That the piece of land desired Miss Shackelford be transferred to her, the details of the conveyance to be left to the Father Superior."

With the arrival of the eventful year 1904 the Superior especially made quite frequent trips to West Park. He was there January 21-23, staying at the Gate House, celebrating in the Oratory, often dropping up to Holy Cross, Kingston. He came back on February 6. Plans for the Rood screen and choir stalls received from Mr. Vaughan, were discussed on March 8. Next day the first actual moving northeast began when the library shelves were shipped. At Mid-Lent a week later the Fr. Superior spent some time at West Park, and returned to Westminster on an early morning train March 15. St. Bernard was the scene of an informal discussion that afternoon regarding the opening of the new House. It was definitely decided that plans formed for this on May nineteen. Easter Day fell on April 3, marked by the work of packing for removal. This progressed so well that a carload was shipped that week. Monday the Sacristy was dismantled, and also the Lady Chapel. Boxes, etc., began to be moved to a freight car in the afternoon. All this Fr. Sill gives. Tuesday during the entire day moving was carried on. The altar in St. Dominic was shipped. This meant the high altar, now the one in St. Joseph's Chapel under the bell-tower at West Park, minus gradines (shelves at the back) and plus gold and blue coloring. "Most of the regular Chapel furniture has gone." The last of the furniture moving was completed on the afternoon of Wednesday, April 6. Fr. Allen found on Thursday that the freight shipped the day before weighed 19,000 pounds!

Dismantling went steadily forward. Saturday of that week a Mr. Morton left in the afternoon to take up residence at Holy Cross House, West Park. The Father (so the Superior was occasionally referred to) went to join him and together they would get in order. Friday the fifteenth the car was reported as arriving at West Park. But a setback dampened eager spirits when the Superior wrote to his five brethren (Fr. May had been professed by now) that he must

ASSOCIATES' MEETING

There will be held a meeting of Associates and friends of the Order of the Holy Cross, especially the Confraternities of the Love of God and Christian Life at St. Paul's Church, Norwalk, Conn., on Saturday evening, November 17th, and Sunday morning, the 18th. This is particularly for those resident within the Diocese of Connecticut, but others are welcome. All information is obtainable from the chairman of the committee in charge, Mr. John M. Loggie, Meeker Hill, Redding Ridge, Connecticut.

rather discouraging news, because the finishing of the carpenters' work had been delayed. Saturday brought an anniversary, the second of the turning of the first sod. At recreation each day Fr. Allen used to read letters of acceptance or regret in reply to invitations for the formal Dedication the next month. He read on Monday, April 18, a very cordial one from the Presiding Bishop the Most Reverend Daniel S. Tuttle expressing good wishes.

He runs easily and rapidly who runs freely: he runs freely who runs by Love.

—*Avrillon.*

Closing the life of a dozen years at Westminster on a note of deep spirituality when material consideration of finances and buildings necessarily loomed large, the annual long or ten-day retreat of the Community was conducted by the Fr. Superior April 23 through May 2, 1904. Under the general head of "The Community as a Creation of the Holy Spirit," he guided his subjects, making numerous references to the pending removal and conditions with an enlarged house. He told the different members on St. Mark's Day that "the life at Westminster would break up one week from tomorrow (April 26) or the day following." Things must have looked more and more barren. Tuesday the twenty-sixth the pictures in choir were taken down and packed. Wednesday they began practising the music for May nineteenth, continuing this daily until the departure of the next week. Sunday, the fourth after Easter and also the feast of the apostles Philip and James, May first, was to be the last one there, if everything went as planned. Most of the remaining furniture was carted off on Monday. Reginald Miller, young protegee of the Order for some years and later an engineer, did nearly all the packing, carrying it on without the least confusion; and the retreat exercises were in no way disturbed. After dinner the Father interrupted the strictness of retreat silence to make several announcements relative to the packing up. He told when each Father would leave and requested special information as to their respective itineraries during

the next fortnight. A set of very beautiful red vestments were blessed, a parting gift from the All Saints Sisters of the Poor of Baltimore. These Sisters had lately repaired all the vestments.

May third, a Tuesday, stood out as one of the Order's special feasts, the Invention or Finding of the Holy Cross. A farewell party was given to the Order of the Holy Cross by members of the priests' "Clerical Union" or Catholic Club, and a number of parishioners of the local Church of the Ascension (by coincidence the West Park Parish bears the same dedication) and other guests said goodbye. Fr. Sill closes his share in the "Log" for Westminster thus: "This is the last day of community life at Westminster. Deo Gratias, for all the blessings that have come to us here in the past twelve years." Fr. Sargent remained behind for a few hours. He adds to the current notes that everyone but Frs. Hughson and Sargent and W. Reginald Miller were leaving that day. The monastery was cleared of its remaining articles. May fourth the two priests and Messrs. Miller and Clarence Edwards finished the packing. The last Mass at Holy Cross House was celebrated that morning, and by the first afternoon train the little company departed for their new home. Thus was concluded the first full chapter in the Order's history, and the second lay unopened but full of promise for days to come.



SAINT AUGUSTINE
(Italian, XV Century)

The Holy Angels

BY WILLIAM E. HARRIS, O.H.C.

SEPTEMBER 29, St. Michael and All Angels is set apart in the Book of Common Prayer as the only feast kept by the Episcopal Church for commemoration of the angels. In some parts, Holy Church also honors the angels with other special Holy Days: Gabriel, March 18 or 24, Guardian Angels, October 2 and Raphael October 24. The month of October is dedicated to the Holy Angels.

The angels are all around us, yet in this modernistic and materialistic world there is very little place for angels. Many legions of men insist on the complete independence and supremacy of man — just simply refusing to have anything to do with anything inferior to man. Not even thinking much about God.

What about those who do believe in the angelic host? Modernization has had its impact on *them* — not that it has shaken their belief in angels in any way, but it has made them self-conscious about angels, somewhat in the same way people have become self-conscious about their religion. For instance they would dislike to drag an angel out in public or even talk of them. Their belief is more like believing in hobgoblins or Santa Claus and one must take it with a grain of salt for fear people might think them, to say the least, a little strange. Yet a few centuries ago we are told the angels were not made to feel they were "out of things," and not in touch with men's lives.

In the early paintings and drawings found in the caves of prehistoric man we see clearly that the belief in angels or spirits was very real to them. It was to them almost universal to believe in superior beings, though inferior to God. True they were not called angels but were sometimes known as good or bad spirits which inhabited a tree, a mountain, river, stream, thunder, or lightning. We see this among our African primitives at the Liberian Mission.

When we come to the age of Greek and

Roman Mythology, we should not be too ready to say that they were too ignorant that their stories, though interesting, were simply myths — though undoubtedly many were. If those people were ignorant certain of the great philosophers of that time were greatly mistaken. Aristotle says: "All nations believe that there are individual intelligences beyond the skies; that they are subject to no change and to no passion; that they are in the enjoyment of the fullest and most perfect life, which consists not so much in action as in contemplation; that they have a king; that they differ from man and are in conceivably more excellent."

In real historical times we have the Bible giving us the most thoroughly authenticated accounts of the angels which are found from beginning to end of the Bible. (A concordance lists about 270 references to angels.) The earliest Fathers of the Church were acquainted with Angelology and Demonology of the Scriptures and Jewish Apocalyptic Literature. Some Ancient Fathers held that the angels were pure spirits as compared with us but heavenly bodies as compared with God; that the angels are spirits as compared with man but gross as compared with God. St. John Damascene says the angels are "intellectual beings, ever in motion, possessing free will, incorporeal, ministering to God, having an immortal nature, the form and limit of whose being the Creator alone knoweth."

There are various views as to when the angels were created. The most generally accepted opinion is that they were created after matter but before the universe.

These truths have been generally believed by Christians: that multitudes of angels exist; that they were created and personal spirits; that they have high intellectual powers, although their influence in nature and man is limited; that they belong to various orders; (St. Thomas Aquinas divides the angels into three hierarchies each of which contains three orders.) Their proximity to the Supreme Being serves

is the basis of this division. In the first hierarchy he places the Seraphim, Cherubim, and Thrones, in the second, Dominions, Virtues, and Powers; in the third, the Principalities, Archangels and Angels), they were originally created good, though many fell under Satan's influence and oppose God whenever possible and that angels not only minister to God but also to the souls of men.

"It cannot be demonstrably shown that angels do exist. There is simply no way in which we can set about proving the existence of angels a priori. For Catholics the solid grounds for the existence of angels is the word of that first Intelligence, the source of all truth; i.e. the infallible revelation of God Himself assuring us of the existence of these supreme creatures of the created world." But when you come to think of it our natural reason should help us to believe in the existence of angels. For instance, man is above the brute beasts and considering our sinful nature, how can we believe that we are the supreme masterpiece of God's creation? Again does it not seem reasonable to believe that there are some beings nearer to God than man? The earth is full of creatures reaching its climax in man. So in the heavenly regions it should not be difficult to believe that a superior kind of intelligent beings exists.

The angels are spirits, i.e. they are not flesh and blood as we are, nor is their substance like any of those things that fall under our senses. We do not know with what degree of spirituality the angels are made. Though we may be sure they are not of the same nature and essence of God, we gather from Scripture that the angels of God are the most subtle, pure and active and so are the most perfect and noble substance.

We say the angels are pure spirits yet on special occasions angels assumed bodily form in order to appear before man, for instance the angels who wrestled with Jacob, the angel appearing to Zacharias and the Blessed Virgin Mary, and to Peter in prison. Angels do not now ordinarily appear to man which may be because men unfortunately feel that they can do without their help.

Artists have pictured angels as men but this is only to make them more real and vivid



to our perception. Our Lord tells us that "in heaven there will be neither marriage nor giving in marriage but that we shall be like the angels in heaven."

While the angels are pure spirits it does not mean they are omnipresent or omniscient. These attributes belong to God alone. Though it is probable that the angels' capacity for knowledge is beyond our comprehension, yet are far from being equal with God. The angels are finite and so subject to limitation. For instance God alone knows all about the future. We have our Saviour's authority for it that the Judgment is unknown even to the angels. Neither do the angels know the ultimate destiny of individual men.

Again the angels cannot read the secrets of the heart, which is known only to God. So we pray in the collect for purity: "Almighty God unto whom all hearts are open

and from whom no secrets are hid." The angels cannot comprehend the Judgments of God. St. Paul cries out: "O the depths of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out." In First Corinthians he writes: "one star differeth from star in glory." As in the heavenly spirits, some have received more grace and favor from God than others; so with men, God has given special grace and favor to Apostles; Martyrs, Holy Doctors, Confessors and Saints. Also the angels are distinguished by a different perfection of virtue, such as the ardor of the Seraphim, the knowledge of the Cherubim, the submission of the Thrones and so on. Special virtue is given them for their particular vocation and yet they are not deficient in any one virtue.

Holy Scripture gives us the names of two Archangels — Michael and Gabriel, the name of Raphael appears in the Book of Tobit together with six other angels. Many others are mentioned in the Book of Enoch and

Rabbinical writings but all were rejected by the Western Councils except Michael, Gabriel and Raphael.

St. Paul says of the angels: "Are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation." Yes, God uses angels to help in the work of salvation which He has prepared for us. God uses some men to make discoveries of the secrets of science, medicine, philosophy, which are intended to help men. In these ways angels assist in making men fit to add to the glory of God. Also the angels are the messengers of God used to carry out His orders. The Angel Gabriel was sent by God to Zacharias in the Temple and said: "I am Gabriel that stand in the presence of God and am sent to speak to thee and to show thee these glad tidings." Later this same angel was sent from God unto a city of Galilee, "to a Virgin whose name was Mary."

The angels were continually assisting our Lord during His life on earth: they sang at His birth: "Glory to God in the highest and on earth peace to men of good will." After Jesus' long fast in the wilderness, Satan took Him to the top of the Temple and said to Him: "Cast thyself down for He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." After the temptations were ended, angels came and ministered unto Him. Throughout His teaching the Saviour constantly referred to the angels, though He does not attempt to prove their existence, rather He takes them for granted as a matter of course. Angels were with our Lord in the Garden of Gethsemane and around Him while He hung upon the Cross. At His Resurrection an angel came and rolled away the stone from the sepulchre and the women who went into the sepulchre saw an angel sitting on the right side and said to them: "Be not afraid, ye seek Jesus of Nazareth which was crucified. He is risen, he is not here. A vision of angels is vouched to the disciples on the Mount of Olivet as they gazed upward to catch a glimpse of their ascended Lord. At the last day our Lord will send His angels with a great sound of a trumpet



KNEELING ANGEL
By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

and they shall gather His elect from one end of the earth to the other.

Jews and Christians both believe that each of us has a Guardian Angel. Even the heathen believed in a Guardian Angel as Menander says: "Every man, as soon as he is born, hath his genius attend him and assists him as the good guide of his after life." Our Lord warns us in St. Matthew's Gospel: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my father which is in heaven." When Peter knocked at the door of his friends' house, after being released from prison, they could not believe that it was Peter but said: "It is his angel." Thereby showing that their belief in a Guardian Angel was strong. Our Guardian Angel takes charge of us from the first instance of our existence and remains with us up to the moment of our death. All through life they assist us spiritually, helping us to resist temptation, giving us courage and faithfulness to God. Even when we sin they still hold on to us. Our case may seem hopeless but our Guardian Angel never abandons us even though at times he must have a hard job. In times of discouragement it should give us renewed strength to know we have such a friend at our side that we may speak to him and ask him to intercede for us.

Just what occasioned the sin of the angels is only conjecture but has always been believed that it was some sort of pride. So through the many references to angels in Scripture and the teaching of our Lord we see that the Doctrine of angels is of first rate importance. The Church is continually reminding us of the angels in the Service of Holy Communion, especially in the Sanctus, "Therefore with angels and archangels and with all the Company of Heaven" on the feasts of the angels and in the use of Scripture. Every night at Compline the cry goes up that "God will let his angels dwell herein to preserve us in peace."

It should be a great encouragement to us to know that countless numbers of angels are ever watching over us. When we realize the awfulness of the sin of the fallen angels it should warn us of the danger and con-

sequences of wrong doing — especially of pride and its many manifestations.

One reason we have of loving God which the good angels have not, is that we are sinners; that we need forgiveness; that forgiveness is one of the expressions of the love of God for man and that we may have it any time we ask for it. When we consider what glorious beings the angels are, and yet only creatures who stand in the presence of God and minister to his glory, it should make us more reverent and humble in our worship of God, knowing that they join their perfect praise and adoration with our imperfect worship. We should often join with the psalmist in extolling the manifold mercies of God: "O praise the Lord, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of His word. O praise the Lord, all ye his hosts; ye servants of his that do his pleasure. O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul."



KNEELING ANGEL
By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

This Is The Token

By JEAN LOGGIE

"I DO set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," said God and Noah and his family gazed with wondering eyes and leaping hearts upon the ineffable perfection of a rainbow.

They forgot the stranded ark, their place of incarceration for so long, and the devastated country which lay about them, bearing witness to the death and destruction of all that had been familiar and beloved. They forgot the altar, which Noah had hastily built up of some strangely clean stones, bringing wood from the ark that they might make a sacrifice of thanksgiving. They were, after all that had passed, survivors. They forgot themselves as they stood in rapt contemplation of this seeming vision that arched above them against the receding clouds.

In Noah's throbbing ears the resonant tones rolled on, "... at the hand of every man's brother will I require the life of man . . . bring forth abundantly in the earth and multiply therein . . . I establish my covenant with you and with your seed after you . . . neither shall any flesh be cut off any more by the waters . . . between me and you and every living creature that is with you, for perpetual generations . . ."

The tears poured down Noah's leathery cheeks, falling upon his stiff and soiled robe, making a strange little pattering sound in the enormous silence of the earth. For some unfathomable reason, he, alone, and his dear ones had found grace in God's eyes and, for all their sins and transgressions, had been permitted to remain and were entrusted to establish the new order which the Divine Majesty desired for His people.

The strain and terror of those days in which they drifted upon the living waters still hung upon his ancient shoulders like a weighted cloak. The endless days and nights when he had paced the cramped quarters—caged like one of the animals, it seemed, sweltering in their stench—won-

dering over and over what was to become of them? Wondering, in the stillness and gentle swell that followed the horrifying rains, to what vast extent the waters reached?

Wondering if, indeed, they ever reached dry land, how civilization could be built up again? Over what ruins sailed they now? Where again would there be such libraries, such temples? Where lay the crushed remnants of the monolithic tower leaning in awe-inspiring height toward the setting sun? What evidence remained of the sinister order whose evil power had laid waste men's souls? What tentacles held down the bodies of the fallen giants that the living waters would not bear them up?

What else but the water itself, crushing to earth the sky-borne, who had hoped so frantically to escape, beating back the frenzied fingers scrabbling at the sealed walls of gopher wood. Yet, mercifully, the Divine Wrath fell quickly. Before such force their shrieks were swiftly stilled and soon there was nothing to be heard, except the roaring of the waters. In the darkness, the violent motion of their buffeted vessel stunned even the animals into silence and perhaps they slept a little while. At least, there were dry.

And then one day the nightmare was over, the rains did not fall and their ears reached sweetly in the unbelievable quiet. One day he had thought of the raven, but later had seemed a mistake. Perhaps its black feathers had not found favor in God's eyes, too reminiscent of the blackness that the waters covered.

But the dove! Ah, yes, the dove. His own spirit had winged out with the dove. Surely the dove would find a haven? He had watched anxiously for hours, praying for a sign. Despairing inwardly, he had smoothed its white feathers when it had returned exhausted from its long and fruitless flight. After a week had gone by, he had been inspired to release it again and, now, he ca-

ed those olive leaves pressed flat in his rdle.

His hand rested against the spot, when suddenly the dove launched itself into the y toward the rainbow. Noah saw how aight it flew and then a wondrous vision ashed across his mind. The dove seemed circled by those pure colors, not of the lf bow in the sky, but of a full circle of ory, in which its white feathers shone ighter than the sun itself, as it came to st gently at the feet of a dazzling white mb.

With a great sigh Noah drew his eyes away om the heavens. His family were watching m with anxious faces, written over with ewilderness. How tired and bedraggled ey all seemed, standing there in a little uster, wondering what to do next. They arcely noticed that some of the animals ad begun to move away.

Noah stared about him wordlessly. In the unlight everything was sharp and clear in outline. Something about his youngest ughter-in-law caught his attention. Yes, adoubtedly, and an unaccustomed smile ouched his face. The girl was with child.

She broke away with a little cry and ooping near a beaten tangle of bushes, she ucked some small thing from the sodden ass. A pale lavender flower lay on her ender hand, "Look, Father," she cried in elight, "a crocus . . ."

He took the delicate thing in his horny ngers and a great peace came into his ul, "Yes," Noah said, "it is good. There new life already."

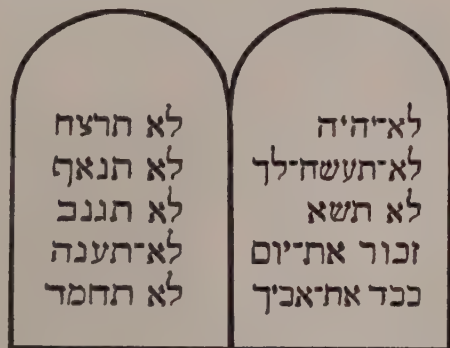
In truth, it was so. His keen eyes spied e burgeoning green of some trailing plant at had lifted itself upon a shattered tree. did not seem familiar and moving closer, e examined its flat leaves, shaped like a icked heart, upon a crawling tendrill stem. n all his many years he had never before en this plant. He wondered doubtfully hat properties it might contain, whether ight be worth cultivating.

"I fear it will poison us," said his wife suddenly.

"Look, Father," exclaimed the eldest on, "see, it blossoms . . ." and his thick-nuckled hand pointed to a tiny leaflike

blossom of muted pinks and scarlets and yel-lows. "It should bear rare fruit," he said with glistening eyes, "I seem to scent a wondrous bouquet."

"Leave it," said Noah, "we will see. It seems desirous of twining itself along this tree. I shall call it the grape. Now, come. We have much work to do." And he led them back toward the ark, which rested like an old and weatherbeaten shell beneath the arching rainbow.



The Ten Commandments

BY LOREN N. GAVITT

X. Thou shalt not covet.

THE last precept of the moral law as stated in the Ten Commandments, is different from the rest, in that it deals, not with actions, but with an inner mental state. As we shall see in a moment, it is failure to look out on life from the point of view of this commandment which is responsible for failure to live up to the other nine commandments and this precept is thus a sort of recapitulation of the whole decalogue.

The seat of the sin of covetousness is the eyes. Covetousness is viewing the world's goods with inordinate lust to possess them. The Catechism of the Book of Common Prayer explains the meaning of this commandment in these words: "Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state unto which it shall please God to call me."

It is important to be quite clear that true Christianity has never viewed any object in this world as evil. Heretics have often made the mistake of thinking that, because some

object lends itself readily to a wrong use, the object itself is evil. True religion, however, looks upon every object in the world as a creation of God and therefore entirely good. The evil exists in man's misuse of a perfectly good thing. The point of view of religion in regard to all the world's goods, however, is that they are always a temporary matter as far as man is concerned. Man is a creature who, by his very being, must live forever and his life in this world is a very minute portion of his whole life. Yet it is only in his life in this world that he can possess material objects. There is not one which he can carry with him through the door of death. However, man does live in this world for a period of time and to do so he must have something of the goods of this world. A little thought will show that the goods of this world may be divided into three classes.

I. Goods which are necessary to our continued life on earth — the "bare necessities of life." There are fewer than we suppose and it is the exception for men not to have them. It is this class of goods for which our Lord taught us to pray in the petition: "Give us this day our daily bread."

II. Goods which are useful. No one can be said to live a good life who has nothing more than that which is barely necessary to keep him alive. Men's bodies need reasonable comfort and their minds and souls cannot grow without the fruits of thought and art. Very few men live without some of these goods, but usually they must get them by hard work and spiritual progress. They must "learn and work to get their living."

III. Goods which are neither necessary to life nor useful in living a good life. These are called "luxuries" and they are the things which minister to the satisfaction of our appetites beyond our legitimate needs. And it is with this class of things that covetousness is concerned. Luxuries are the things which the world desires so strongly and of which it can never get enough. While we may talk of "innocent luxuries", history shows that they are the direct reason for the downfall of every civilization ever known. A civilization is built up by discipline and hard work and becomes powerful. Then the pro-

cess of decay sets in. What had been considered luxuries are now thought of as necessities. Men begin to covet more and more these things and life becomes more and more soft and luxurious. Then the civilization falls. Whenever a people begin to desire luxury for its own sake, they are caught in the toils of covetousness and this failure to live by fundamental moral law destroys them.

In the life of the individual, there is a sin which is so fatal to character. Money is a necessity of human life in society, yet St. Paul says, "Love of money is the root of all [kinds of] evil." Desire for worldly advancement and honors, subject to the will of God, is right and healthy. (Note that the Catholicism explanation here does not say that we must be content with the place we already have in life, but the place "unto which I SHALL please God to call me.") But when it is made the whole of man's life, it leads to the most appalling selfishness and unscrupulousness.

As we indicated above, it is the sin of covetousness which is responsible for the failure to live up to the other nine commandments. When a man desires out of life only money, advancement and possessions, he has another, self-manufactured god in the place of the true God (I and II). He is so far from thinking that God matters that he is filled with something approaching anger at any religion which makes any real demand upon his time, energy or possessions (III). Sunday is not the Lord's Day to him, but his very own — a day for rest and recreation in order that he may be better able to take up his main work of getting more for himself during the coming week (IV). The covetous man will never be one who gives humble obedience to authority (V). While technical murder is an extreme, many covetous souls have not hesitated even to kill others in their great aim of gaining wealth and possessions and the anger and hatred against those who thwart his aims are quickly roused in a covetous man. Ruthlessness, contempt for others and violence are invariably a part of his character (VI). Bodily appetites are seldom checked in such a man, unless it is quite clear that the fulfilment of some demand of his lower nature will hold up further ac-

sitions (VII). Stealing, both in its narrow and wider senses, is commonplace and lying considered so praiseworthy that it is given such nice names as "clever, astute, good business" (VIII and IX).

In short, when a man is ruled by the spirit of covetousness, his life is led further and further away from every precept of the law under which his human nature is created to operate. Yet this sin is so far unrecognized that we do our best to inculcate into our children the evil teaching that the whole object of human life is to "make one's way" in this world and that success in life is the gaining of a large amount of material goods. All down the ages rings the cry of Him who came to save men from their sins and

died on Calvary without so much as clothes to cover His nakedness: "What shall it profit a man if he gain the whole world and lose his own soul?" What is the use of this mad scramble to gain more and more possessions? Men set themselves against other men, labor against capital, capital against labor, nation against nation — all in the fervid occupation of gaining things which, one minute after a man enters death, can have no conceivable meaning to him.

Is my outlook on life colored by the general pagan notion that man is a creature destined only to own material things? Is this sin behind my failure to keep the first commandment — or any of the others?

[This concludes this series.]

Watch And Pray

BY JOHN DONNE

NOW if we look for early mercy from GOD, we must rise betimes too, and meet God early. God hath promised to give *Matutinam stellam*, the morning star; that they must be up betimes in the morning, that will take the morning star. He himself knows it, hath told us who is this morning star; *I Jesus am the bright and morning star*. God will give us Jesus; Him, and all His; all His tears, all His blood, all His merits; But for whom, and upon what conditions? That is expressed there. To him that overcometh will give the morning star. Our life is a warfare, our whole life; It is not only with lusts in our youth, and ambitions in our middle years, and in devotions in our age, but with agonies in our body, and temptations in our spirit upon our death-bed, that we are to fight; and he cannot be said to overcome, that fights not out the whole battle. If he enters not the field in the morning, that is, apply himself to God's service in his youth, if he continue not to the evening, if he faint in the way, and grow remiss in God's service for collateral respects, God will overcome his cause, and his glory shall stand fast, but that man can scarce be said to have overcome.

It is the counsel of the wise man, *Prevent the sun to give thanks to God, and at the day morning pray unto Him*. You see still, how

these two duties are marshalled, and disposed; first praise, and then prayer, but both early: and it is placed in Lamentations, as though it were a lamentable negligence to have omitted it, *It is good for a man, that he bear his yoke in his youth*. Rise as early as you can, you cannot be up before God; no, nor before God raise you. Howsoever you prevent this sun, the sun of the firmament, yet the Son of Heaven hath prevented you, for without His preventing grace you could not stir. Have any of you slept out their morning, resisted his private motions to private prayers at home, neglected his calling so? Though a man do sleep out his forenoon, the sun goes on his course, and comes to his meridional splendor, though that man have not looked toward it. That Son which hath risen to you at home, in those private motions (prayers), hath gone on his course, and hath shined out here, in this house of God, upon Wednesday, and upon Friday, and upon every day of holy convocation; all this, at home, and here, ye have slept out and neglected. Now, upon the Sabbath, and in these holy exercises, this Son shines out as at noon, the Grace of God is in the exaltation, exhibited in the powerfulest and effectuallest way of his ordinance, and if you will but awake now, rise now, meet God now, now at

noon, God will call even this early. Have any of you slept out the whole day, and are come in that drowsiness to your evening, to the closing of your eyes, to the end of your days? Yet rise now, and God shall call even this an early rising. If you can make shift to deceive your own souls and say, We never heard God call us; if you neglected your former callings so, as that you have forgot that you have been called; yet is there one amongst you, that denies God calls him now? If he neglect this calling now, tomorrow he may forget that he was called today, or remember it with such a terror, and shall blow a damp and a consternation upon his soul, and a lethargy worse than his former sleep; but if he will wake now, and rise now, though this be late in his evening, in his age, God shall call this early. Be but able to say with Isaiah this night, *My soul hath desired thee in the night*, and thou mayest be bold to say with David tomorrow morning, *Satisfy us early with thy mercy*, and He shall do it.

But yet no prayer of ours, howsoever made in the best disposition, in the best testimony of a rectified conscience, must limit God His time or appoint Him, in what morning, or what hour in the morning, God shall come to our deliverance. The Son of Man was not the less the Son of God though God hid from Him the knowledge of the day of the general judgment. Thou art not the less the servant of God, nor the less rewarded by Him, though He keep from thee the knowledge of thy deliverance from any particular calamity. All God's deliverances are in the morning, because there is a perpetual night, and an invincible darkness upon us, till He deliver us. God is the God of that climate where the night is six months long, as well as of this, where it is but half so many hours. The highest hill hinders not the roundness of the earth, the earth is round for all that hill; the lowest vaults and mines hinder not the solidity of the earth, the earth is solid for all that; much less hath a year, or ten years or all our threescore and ten, any proportion at all to eternity. And therefore God comes early in a sort to me though I lose abundance of my reward by so long lingering, if He come not till he open me the gate of heaven, by the key of death. There are Indies at my right

hand in the East, but there are Indies at my left hand, too, in the West. There are testimonies of God's love to us, in our East, our beginnings; but if God continue tribulation upon us, to our West, to our ends, and give us the light of His presence then, if I appear to us at our transmigration, certainly He was favorable to us all our peregrination and though He show Himself late, He was our friend early. The prayer is that I would come early, but it is, if it be right formed, upon both these conditions: first that I rise early to meet Him, and then that I magnify His hour as early whensoever He shall be pleased to come.

Sermon XXXI

The Order of St. Helena

DURING the month of August we closed our house in Helmetta and journeyed down to Versailles for our Community retreat and a good visit with our Sisters beforehand. Two of us went to visit our families before going on to Versailles. It is such a joy for all of us to be together again.

We are in a bit of a quandary as to what to do with guests. We now have only one real guest room and a half—the half one is only a screened in cubicle. Perhaps if some prospective guests have sleeping bags, they might enjoy the carriage porch roof. If any of you plan to visit us, *do please write well ahead*. The reason for our shortage of guest cells is that we need the ones we have for our own Sisters. Growing pains result in more Sisters, but fewer guests. We know you will understand. Anyone have a convenient they'd like to give us? Or tell us about it.

The Novitiate Shrine is now adorned by a plastic statue of Our Lady, a gift from one of our aspirants. The idea of a log statue hasn't been snuffed out, but it's slow going for "ladies" to saw through that ten-inch log. Only four inches have been penetrated so far. The flowers planted at the Shrine, in honor of Our Lady, hardly reached the blossom stage before rabbits put them to a rather unceremonious end.

The Novitiate classes have begun again in earnest in Helmetta. They are studying the Rule, Dogmatics, Church History, and

ayer. While they were in Versailles, Sister Michel gave them classes on the Religious Life, and they had classes on the Prophets from Miss Freeland, one of the teachers in the school. They love to study, and as our rule says, we study not that we may know the subject, but that we may know God.

August in Versailles was fully occupied with our guests from Helmetta and the retreats. The novitiate, four strong, arrived on July 31 and filled up the empty cells. (They, with two professed, had made quite a stir when they entered the dining car for breakfast, one by one, on the way down.) We all rejoiced in having a full choir, and white veils found again, just like our first few years in S. H.

The celotex-lined garage at the convent, originally put up for use as a novitiate common room and classroom, was turned over again to the novices. Its proper name is St. Francis de Sales, but it has somehow acquired the title "Monte Carlo", and is seldom referred to in any other way.

Father Lee Stevens, O. H. C. conducted

a weekend retreat August 11 and 12 for twelve guests, and a three day retreat, August 14-18, for twenty-five. Many new retreatants came for both retreats.

We celebrated St. Helena's Day on the 18th with a Sung Mass, many friends and associates as our guests for a picnic lunch, and Solemn Vespers and Benediction.

Then we plunged straight into our ten-day retreat the evening of the 18th, with Father Stevens as conductor. They were ten days of joy and peace, for which we give special thanks to God.

Margaret Hall School opened on September 12. The first event of the school year is always a Sung Mass in the school chapel. Our chaplain, Father Tocher, was back from his summer holiday, and the Tochers once more took over the care of their small but vocal pup, Sandy, who spent an uneasy August with the Sisters.

One of the Sisters is to teach an adult class at the parish church each Sunday during the coming year, under the direction of Father Gatling, the new rector.

Another Step

(Pray as God Himself may guide you. Do not be ready for Him to help you up the next step: "Friend, go up higher." He invites many plain ordinary Christians to pray in short phrases such as these. Do not simply *read* the words: *pray* them. Take them slowly, pausing between phrases. Try to mean them, but do not strain. Rather go back and repeat, as Jesus did in the garden. The phrases are like steps. Let Him help you climb up close to Him.)

I will give thanks unto thee, O Lord, with my whole heart;
When before the Angels will I sing praise unto thee.

I will worship toward thy holy temple,
And praise thy Name,
Because of thy loving-kindness and truth.
Blessed art thou that beholdest the depths,
And dwellest between the Cherubim:
Praised and exalted above all for ever.
Ye Angels of the Lord, bless ye the Lord:
Praise him and magnify him for ever.

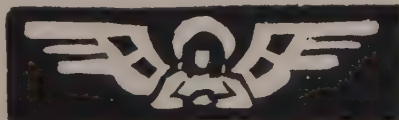
We praise thee, we bless thee,

We worship thee, we glorify thee,
We give thanks to thee for thy great glory.

To thee all Angels cry aloud;
The Heavens, and all the Powers therein;
To thee Cherubim and Seraphim continually
do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty
of thy glory.

O praise the Lord, ye Angels of his,
Ye that excel in strength,
Ye that fulfil his commandment,
And hearken unto the voice of his word.
O praise the Lord, all ye his hosts,
Ye servants of his that do his pleasure.
O speak good of the Lord, all ye works
of his,

In all places of his dominion:
Praise thou the Lord, O my soul.



BOOK REVIEWS

FAITH AND DUTY by N. H. G. Robinson; with an introduction by John Baillie. (Harper and Brothers.) Pages X + 147. Cloth. \$2.00

What has happened to the *imago dei* as a result of man's original sin, according to the beliefs of three of the leading Protestant theologians of to-day, Dr. Barth, Dr. Brunner and Dr. Niebuhr, together with the author's criticism of these beliefs and his own suggested solution, is the theme of this short book.

Dr. Barth believes that the *imago dei* has been utterly destroyed by sin. Therefore between natural man and the revelation of God in Jesus Christ there is absolutely no point of contact. Natural man cannot know or do anything, nor can he pave the way for "God's gracious disclosure of Himself." (p. 13.)

Dr. Brunner, not wishing to throw out the baby with the bath-water, will allow a logical, but not chronological, development of natural man. For him there is first the stage of immediacy, purely instinctive action; then comes the stage of 'intelligent purpose,' which is followed by the aesthetic stage, where 'mind is an end in itself.' Last of all, as self-determination becomes conscious then the moral stage is reached and man realises himself as a person. But it is just here that Dr. Brunner declares man to be most sinful . . . "in the last resort it is precisely morality which is evil." (p. 41). He comes to this astounding conclusion as a result of the premise that natural morality is always faced with the dilemma of being either eudaemonistic or legalistic. The only point of contact between man and God is man's uneasy conscience, his sense of 'oughtness.' This oughtness however is without 'content or matter,' being only a formal thing. "Materially the *imago* is utterly destroyed by sin, but formally it is still intact." (page 44) For Dr. Brunner the more the baby is washed the dirtier it becomes.

Dr. Niebuhr "sees in the doctrine of total corruption and the denial of a point of contact an error on the part of Protestantism

at the opposite extreme from that committed by Catholicism in regarding the destruction wrought by sin as involving the loss of a supernatural gift which was no part of man's essential nature." (page 61) To steer his way between this Scylla and Charybdis Niebuhr makes a distinction between man's essential structure and the virtue or perfection which should belong to that structure. Having made this distinction, he can then maintain that "the perfection may disappear, but the structure remains," and that the memory of the perfection, in the form of an uneasy conscience, in union with the structure, provides the point of contact between man and God. But as Dr. Robinson points out, it is difficult to see how this differs from Dr. Brunner's distinction between form and matter.

All of this brings to our attention the double dilemma, first in holding to the universality of sin, its inevitability, while at the same time maintaining man's responsibility, and secondly in holding the complete sinfulness of man together with his responsibility, in another sense, of being able to respond to God's grace, namely 'his possession of a point of contact for divine grace.' Dr. Robinson seeks a solution of the first difficulty in the concept of collective responsibility, "the collective enterprise of sinful and human-willed humanity, for here it is not *my self*-will that is of importance, for even the most unassertive natural man is yet a sinner. Sin as the affirmation of the independent human will, as an affirmation in other words of the world, is more fundamental than sin as self-will." (page 140) Man is responsible and therefore a sinner for accepting and affirming this independence from God.

The second dilemma is met by postulating that while the "real duty and destiny of man is a three dimensional situation" (page 143) of love to himself, to his neighbour and to God, man has nevertheless cut himself off from the last of these dimensions. Therefore no matter how much moral progress he makes in the two remaining

mensions, he can never reach his true end which is God. "Thus a belief in the completeness of natural man's sin is compatible with a belief in his less than total moral corruption, and compatible therefore with a belief in his responsibility, his ability to respond to God's gracious self-revelation in Jesus Christ His Son." (page 146.)

This book seems to be a very fair summary of neo-orthodoxy, it certainly is readable and understandable, and should be a great help to those who do not have the time to read the complete writing of the various men mentioned.

—L. K.

CHRISTIANITY AND REASON, Seven Essays Edited by *Edward D. Myers*, (New York, Oxford University Press, 1951.)

We commend this notable collection of essays to the clergy and to all who enjoy close, scholarly reasoning. The writers, laymen of the Episcopal Church, are well-known members of university faculties, mostly in the field of philosophy. They have formed the Guild of Scholars, and their statement of basic objectives is, we think, one of the best things in an unusually significant book. Among essays of such uniform excellence it is difficult to single out any for special mention. But we would draw attention to Professor Roelofs for exhibiting the relationship of the others, for his able discussion of "religious experience," and not least for a certain playfulness: throughout a long and learned argument he remains wholly at his ease.

—J. S. B.

A. C. U. PUBLICATIONS

All too frequently Episcopalians in the Armed Services are bewildered by beingrenched out of a familiar Church neighborhood and thrown into a new life where church privileges are none too easy to find. The American Church Union has now put out three publications to help men and women in the Armed Services to make the most of the situation. There is a tract: "So You Are an Episcopalian" written by chaplain (Lt. Col.) Albert J. duBois, A.R.C., the executive director of the A.C.U., giving information about religious classification; location of chaplain; Church

duties and privileges. "A Dedication for those in the Armed Services." This four page pamphlet gives prayers for spiritual communion; daily morning and evening prayers, as well as "acts" to be used through the day. These two publications are free to all in the Armed Forces or may be obtained by others for five cents a copy. There is also the A.C.U. Parish Directory which gives the names of over two hundred churches in the United States and Canada where Catholic privileges may be had. This is a valuable collection of information for those in the Armed Services who are traveling about. The Directory may be ordered at five cents a copy. All three of these publications may be purchased from The American Church Union, 347 Madison Avenue, New York 17, N. Y.



Heed well the precepts of the saints, who have all warned those who would become holy to speak little of themselves and their own affairs.

—*St. Francis de Sales*

Intercessions

Please join us in praying for:—

Father Superior preaching at Saint Luke's Church, Germantown, Pennsylvania, October 19 and 20; conducting retreats at the House of the Redeemer, New York City, October 19-21; Convent of the Transfiguration, Glendale, Ohio, October 26-28.

Father Kroll conducting the annual visitation for the Father Superior at Mount Calvary Monastery, Santa Barbara, California, October 7 - November 22.

Father Packard conducting a retreat at the House of the Redeemer, New York City, October 12-14.

Father Hawkins giving a mission at Christ Church, Joliet, Illinois, October 7-14.

Father Parker conducting a series of missions in the Diocese of Eau Claire, Wisconsin during the month of October.

Father Adams giving a school of prayer at Saint Joseph's Church, Queens Village, Long Island, October 14-21.

Father Stevens conducting a mission at the Church of the Holy Cross, Dallas, Texas, October 14-21; conducting a children's mission, October 21-28; giving addresses and holding conferences at Daniel Baker College, Brownwood, Texas, October 28-31.

Father Terry preaching and conducting a quiet day at Christ Church, West Haven, Connecticut, October 6-7.

Father Gill giving a children's mission at Saint Joseph's Church, Queens Village, Long Island, October 14-21.

Notes

Father Superior preached at Calvary Church, Syracuse, New York, and at the Church of the Good Shepherd, Rosemont, Pennsylvania.

Father Hawkins served as chaplain at the Diocesan Teachers' Institute, Kent School, Connecticut.

Father Parker conducted a retreat for seminarists at the House of the Redeemer, New York City.

Brother Herbert resumed his studies at the General Theological Seminary, New York City.

Father Adams conducted a retreat for seminarists at Holy Cross Monastery, West Park, New York.

Father Gunn served as chaplain at the House of the Redeemer, New York City, for the month of September and conducted two retreats there.

Father Stevens conducted a mission at Saint Peter's Church, Washington, North Carolina; preached one Sunday at Saint George's Church, Utica, New York.

Father Terry conducted a retreat and preached at Saint Saviour's Mission, Montreal, Canada.

Father Gill assisted Father Stevens with the mission at Washington, North Carolina.



an Ordo of Worship and Intercession, Oct.-Nov. 1951

- Tuesday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—for the Holy Cross Press
- St Etheldreda V Simple W gl col 2) of the Saints 3) *ad lib*—for religious vocations
- St Luke the Evangelist Double II Cl R gl cr pref of Apostles—*for Church hospitals*
- St Frideswide V Simple W gl col 2) of the Saints 3) *ad lib*—for the Order of Saint Helena
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for the peace of the world*
- 22nd Sunday after Trinity Semidouble G gl col 2) St Hilarion Ab 3) St Ursula and her Companions VV MM cr pref of Trinity—*for the reconciliation of enemies*
- Monday G Mass of Trinity xxii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Oblates of Mount Calvary
- Tuesday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—for the Saint Andrew's School
- St Raphael Archangel Gr Double W gl cr—*for all travelers*
- SS Crispin and Crispinian MM Simple R gl col 2) of the Saints 3) *ad lib*—for the persecuted
- Friday G Mass as on October 23—*for the Seminarists Associate*
- Vigil of SS Simon and Jude V col 2) of St Mary 3) for the Church or Bishop—*for the spirit of penitence*
- Feast of Christ the King Double I Cl W gl col 2) Trinity 23 cr prop pref LG Sunday—*for the Servants of Christ the King*
- SS Simon and Jude App (transferred) Double II Cl R gl cr pref of Apostles—*for the bishops of the Church*
- Tuesday G Mass of Trinity xxiii col 2) of the Saints 3) *ad lib*—for church choirs
- Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop—*for Christian reunion*
- November 1 Feast of All Saints Double I Cl gl cr prop pref through Octave unless otherwise directed—*for the All Saints Sisters of the Poor*
- Commemoration of All Souls B Masses of Requiem seq prop pref—*for the faithful departed*
- Within the Octave Semidouble W Mass of All Saints gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—*for Priests Associate*
- 24th Sunday after Trinity Semidouble G gl col 2) St. Charles BC 3) All Saints cr pref of Trinity—*for the Church's works of mercy*
- Within the Octave Semidouble W Mass as on November 3—*for social and economic justice*
- Within the Octave Semidouble W Mass as on November 3—*for the Liberian Mission*
- Within the Octave Semidouble W Mass as on November 3—*for religious education*
- Octave of All Saints (in honor of Saints of the Anglican Communion) Gr Double W gl cr—*for the Confraternity of the Love of God*
- Friday G Mass of Trinity xxiv col 2) of the Saints 3) *ad lib*—*for Christian family life*
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—*for Mount Calvary Monastery*
- 25th Sunday after Trinity (3d before Advent Semidouble G At Mass cols and lessons of Epiphany v other propers of Trinity xxiv gl col 2) St Martin BC cr pref of Trinity—*for the conversion of Mahammadans and heathens*
- Monday G Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for chaplains in the Armed Services*
- Tuesday G Mass of Sunday col 2) of the Saints 3) *ad lib*—*for the Confraternity of the Christian Life*
- Bestowal of the Episcopate Gr Double W gl cr—*for the Church in our country*
- St Albert the Great BCD Double W gl cr—*for the spirit of thankfulness*
- Friday G Mass as on November 13—*for alcoholics*

From the Business Manager ..

Christ the King . . .

From the Rev'd Charles Fritz comes a small booklet containing a Novena to Christ the King. Edited by Fr. Fritz, and printed locally, copies may be obtained from the author at 1408 Mar Vista Ave., Pasadena 6, California. (See advertisement in this issue).

It Does . . . And Thanks . . .

"On your page in the (August) issue of the Holy Cross Magazine under the heading 'Lawlessness' you dare hope that some bishop will 'speak out' in defense of the Catholic Faith. That is as maybe, but certainly your piece moves me to speak out in defense of the English language, because I am very tired of this increasing 'lawlessness' in connection with the use of the word 'flaunt'. If you insist on a word which starts with 'f' and ends with 't', the meaning of which is synonymous with that of the word 'mock' or the word 'insult', you might use, I suggest, the verb 'flout'. I hope this helps."

P. S. . . .

"In spite of my indignation over the manner in which you flaunt in my face your disregard for words and the way you flout the true meaning of flaunt, I find your magazine extraordinarily good."

Stunned by Pun . . .

Clifford Morehouse, the urbane editor of *The Living Church* (I borrowed that tag from an editorial in *America*), returned a copy of my page in the September issue with marginal puns on every paragraph. I will spare our readers, but here is an example: on the altar boy who thought the plural of "monk" must be "minks" he wrote, "Was it a

shortened (curtailed) Mass? Maybe he meant 'Manx'." Good grief!

Hughson Memorial . . .

The expenses involved in publishing the volume of Father Hughson's "Spiritual Letters" will be met by a grant from the Hughson Memorial Fund. Any profits from this particular book will be used by The Press to publish other of Fr. Hughson's manuscripts, and to reprint some of his older books. Work on "Spiritual Letters" is progressing, and we hope to announce publication date in the November issue.

John Chapman . . .

John Chapman, secretary to Father Superior for the past two years, is leaving to enter on his new work as secretary to the Dean of Daniel Baker College at Brownwood, Texas. As he has been of inestimable help in The Press office at various times, especially during my absence on holiday, he will be greatly missed. We wish him all good things.

Old Tune . . .

It has been quite sometime since we have "complained" on the old subject of publishing this magazine at an annual loss. You should be thankful for that. However, we can't refrain indefinitely. Yes, we are still losing money, and it hurts. For some reason we are having particularly hard sledding in the matter of Renewals. If your subscription Expires with this issue (or is to Expire soon) won't you renew it today? It will help. And can't you possibly send us a few names of prospects? Please do, and we will be glad to mail sample copies.

Cordially yours,

FATHER DRAKE